

## DID JESUS CHRIST OF THE FOUR GOSPELS EVER LIVE?

(Continued from page one.)

Prudence of Hercules; Alemece of Aleides; Shing-mon of Yu; Mayence of Hesus; and—Mary of Jesus, who is also behind again. Angels, shepherds and Magi visited Confucius, Krishna, Sakia, Mithra, Pythagoras, Zoroaster and Jesus! Again, Dec. 25th is the birthday given for Bacchus, Adonis, Krishna, Changti, Chris (of Chalde), Mithra, Sakia and—the inevitable Jesus! Of infants threatened by hostile rulers we have Krishna, Osiris, Zoroaster, Aleides, Yu, Rama, Indra, Bacchus, Romulus Salvahana, and our dear friend Jesus! Of those who descended into hell and were resurrected after three days may be named Quexalcote, Krishna, Quirinus, Prometheus, Osiris, Atys, Mithra, Chris and follow-my-leader Jesus! We trace the Trinity in Brahmanism, Zoroastrianism, and the religions of Chalde, China, Mexico, and Greece. And then the ceremony of the Eucharist was observed by the Essenes, Persians, Pythagoreans and Gnostics, who used as elements bread and water. It was also taught by the Brahmins and Mexicans, which unpleasant little coincidence so greatly annoyed St. Justin that he remarked: "And this very solemnity an evil spirit introduced into the mysteries of Mithra." Such is the Christian explanation, but there will be those who will declare that all these little fairy tales have a common origin. Well might St. Augustine remark that "This in our day is the Christian religion, not as having been unknown in former times, but as recently having received that name," and Eusebius tells us that "The religion of Jesus Christ is neither new nor strange."

We respectfully submit that there exists not a particle of evidence to prove that Jesus Christ of the Four Gospels ever lived. The nearest approach to anything of the kind is the Tacitus passage in which Christ is mentioned as having been put to death. But be it known unto you, my brethren, the celebrated passage was never seen by mortal man until the fifteenth century. The Rev. Robert Taylor informs us (Dieges) that "the first publication of any part of the annals of Tacitus was by Johanne de Spire, at Venice, in the year 1468—his imprint being made from a single manuscript in his own power and possession only, and purporting to have been written in the eighth century. From this manuscript, which none but the most learned would know of, none but the most curious would investigate, and none but the most interested would transcribe, or would be allowed to transcribe, and that, too, in an age and country when and where to have suggested but a doubt against the authenticity of any document which the authorities had once chosen to adopt as evidence of Christianity would have subjected the conscientious skeptic to the fagot; from this all other manuscripts and printed copies of the works of Tacitus are derived. Taylor considers this passage to be one of the numerous forgeries of which Christian hands have been guilty; for example the passage in Josephus, where Jesus is referred to, admitted on all hands to be a forgery, and which as such has been given up by every scholar of note the church possesses. It was also rejected by Ittigus Blondell, Le Clero, Vandale, Bishop Warburton, and Tanaquil Faber—likewise the great Dr. Lardner. It was first mentioned by Eusebius, who probably forged it himself. Gibbon says of it, "The passage concerning Jesus Christ which was inserted into the text of Josephus between the time of Origen and that of Eusebius may furnish an example of no vulgar forgery." And here we may ask, if there existed undeniable evidence that Christ ever lived, where was the need and what was the object of such forgeries? It is pretty clear that there was no evidence, and that the Christians thought it about time that they manufactured a sample or two. Daille, on the "Use of the Fathers," remarks: "This opinion has always been in the world that to settle a certain and assured estimation upon that which is good and true it is necessary to remove out of the way whatever may be an hindrance to it. Neither ought we to wonder that even those of honest, innocent, primitive times made use of these deceptions, seeing for a good end they made no scruple to forge whole books." (B. 1, c. 3).

And all the testimony against Christianity was destroyed. Porphy wrote no less than thirty volumes criticising it, and these by Christian orders were burnt. Comes the question—Why? Why, brethren, why? Because these books would doubtless have shed too strong a light on the subject, and as Bishop Burnet (not Burnit) said: "Too much light is hurtful to weak eyes." So, so, Bishop, so, so! But

the Christian perpetrated a worse infamy than burning these books. They attributed to Porphy that which he never did write and then proceeded to answer "the very weak arguments" which they themselves had invented for the purpose of showing the reasoning against Christianity to be insignificant. Therefore, as Taylor says, "They attributed their own vile trash to him. Thus they forged all the testimony in favor of Christianity, and burnt all the evidence against it. And when they became powerful enough they not only burnt the books, but their authors also. They read their blessed Scriptures by the light of the bonfires they made of their opponents' books."

But we must draw our remarks to a close. We have not gone into this interesting subject as exhaustively as we should have liked, and as it deserves, but with the end in view of cramming as much material as possible into the very limited space at our disposal—for verily, brethren, printers' bills are a mighty burden, and we are not a Rockefeller or a Morgan, neither have we that leisure at our command which is enjoyed by the clergy whose occupation employs their talents only one day in seven, whilst we are compelled to spend the other six days uncongenially getting our talents together. But if in the foregoing pages we have succeeded in exposing to view the fraud and deceit with which Christian history abounds, and in assisting to dispel the notion that such a mythical personage as the Christ of the Four Gospels ever existed, we shall have achieved our object. We have furnished a magazine of information upon the subject which no priest or parson is ever likely to disclose (always allowing him to be acquainted with it), for though the clergy talk much of Revelation with a capital R, these be the kind of revelations which they like not. Brethren, farewell.

### WHAT WE BELIEVE, AND WHAT WE DON'T BELIEVE.

Besides Some Things We Know—  
With Others We Don't Know—  
And Still Some We Don't Wish to Know.

(By Joel M. Berry.)

There is no danger in knowing too much truth; the danger is in trying to believe too much that is not true. The great trouble with the people for the last two thousand years at least, has been in trying to make themselves believe in something, the truth of which they do not, or can not, possibly know anything about. Consequently they have neglected the aims and object of this life and made it miserable by trying to live two lives at once. They have mixed up too much Jesus in this life to make it worth living. Jesus tells them that just up above us is another world, where he and God reside; that it is so much more beautiful than this one; that the streets are paved with gold, and that all they will have to do will be to sing praises to the Lord. And strange to say, some of the people, at least have been wonderfully deluded through His teachings. It is stated that the Lord will send strange delusions upon the people to make them believe lies. So we think he fulfilled his promise faithfully when He sent Jesus here to delude and deceive the people. Jesus Himself says He was sent just on a mission of that kind: "Think not that I came to send peace on earth." O, no; I came to set the people to fighting—"I come not to send peace, but a sword." The people, however, are so deluded that they won't believe Him when He tells them this. But when he informs them, if they "don't believe they will surely be damned," they will swallow that down all at one mouthful. So when Jesus tells them all about the life to come and the good things that He has in store for them, it sets them crazy.

But listen! Jesus asks them on one occasion, at least: "Whom do men say that I, the Son of Man, am?" Did you ever hear of a more silly or more contradictory question asked than that? The truth is this: If Jesus was the son of man, as he says, then he was not the Son of God and knew no more about another life or world than any other man. But here is where the trouble comes in. It is claimed for Jesus that He comes on the stage of action under the guise of a mysterious or miraculous birth—something a little different from other men. But in turning to our books we find that nothing mysterious or miraculous ever has or can happen under the inviolable laws of nature. So we conclude that either Jesus deludes the people, or else the people delude themselves in listening to his teachings.

Again, the question is asked, "If a man die, shall he live again?" and the question is promptly answered thus. The living know that they shall

die, but the dead know not anything. But no, they are willing to believe that, for Jesus tells them that they will know ten times more after they are dead than while they are living. Just tinge the statement up a little with the mysterious, and they will catch on like leeches. But give them a plain, scientific truth to decide upon, and they will pull the wrong string every time.

There is a sect in this country calling themselves the "Followers of Jesus," and were quite numerous a few years ago, but today they don't amount to much; they have become wonderfully discouraged over the way Jesus has treated them, and are now looking out for something better; but why they should wish to love, follow and worship a man who says that He came "not to give peace, but a sword," we cannot even surmise; for even in case Jesus had been acting in good faith and had been honestly sent to seek and save the lost, it would not be our province to look after and care for Him; but it would be His duty to look after and care for us. So as Jesus has never yet turned up or shown himself in our case, we rest perfectly content that his services are not needed; but in case they are, He must call on us first and give an account of Himself.

Now as to knowing all about a future life in advance, we wish to say this: For our part, we would a thousand to one, rather not know than to know. And it would have been ten thousand times better for the people of this world had they never had such silly, idiotic teachings set before them. It is the worry over such fool, untruthful teachings that keeps our prisons and lunatic asylums flooded all the time.

Jesus said: "If I be lifted up from the earth I will draw all men unto me." Yes, He will draw them by telling them that in case they hate their father and mother, brother and sister, wife and children, and place their affections on Him, He will class them as one of His disciples. We don't want any discipleship with Jesus on any such terms as that. The truth is this: Neither Jesus nor any other living man ever has been lifted, as he says, out of this world alive and set down in another; that would be cheating Nature out of her just deserts, and that is something that has never yet been done, nor ever will be done.

And finally, after the excitement is all over, Jesus concludes to give them a few parting words, and says: "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world." (John 12:47.) Why did He not tell them this in the beginning of His work? It would have saved a vast amount of lies being told. He now says that a man can believe Him or not, he is not going to judge him, but save him. That is the way to tell it; let every man believe what he pleases, so long as he don't believe too much Jesus, and his chances for another world, or any other place are just as good as if He had spent a life-time singing praises to the Lord.

'Tis strange that whilst Christians consider that murderers are not fit to live with decent folk on earth, they are quite good enough to mix with the gory saints in glory.

### GOD NOT TO BLAME.

(By Joel M. Berry.)

The above caption is used by the L. A. Times, over a special dispatch dated Springfield, Mass., June 3rd, which reads as follows:

"The responsibility for the earthquake disaster rests largely upon the victims themselves and not upon Almighty God, for whom no apology is needed in the roundabout way of attributing this stupendous calamity to the inscrutable workings of divine Providence."

Such was the declaration of the Rev. W. M. Crawford in the pulpit of Grace Methodist Church tonight. Referring to the devastated earthquake section, Rev. Mr. Crawford said: "Men travel and live there at the risk of their lives; they know the danger and assume it. If men persist in building cities on the slopes of volcanoes or in earthquake sections, why should they expect the Creator to re-arrange all His laws for their benefit? If men build cities in known danger zones, they must be held responsible for the results of their rashness."

Now, we wish to have our say: If ministers persist in telling lies about their God, why should they expect God to re-arrange His laws and send them to heaven instead of hell? His Bible tells him that no liar ever gets to heaven. Why should Mr. Crawford persist in shifting the blame of the awful disaster upon the poor, innocent man, when his Bible tells him in plain language: "Shall there be evil in a city and the Lord hath not done it?" (See Amos 3:6.)

Which do you propose to believe, if either—the Lord or Mr. Crawford? The Lord says in plain terms that He is the author of all such work as that; but Mr. Crawford, feeling just a little bit ashamed of a God that would be guilty of a trick like that tries to put the blame upon the man.

Ministers, as a rule, are keeping very quiet just now over the great earthquake disaster. We can't believe them, for, like the Rev. Mr. Crawford, will tell everything but the God's truth, about it, and expose their ignorance of natural laws.

The trick of laying the blame on those who suffered as an excuse for the non-interference of Providence is pure sophistry. If Providence cannot be trusted to care for his own in this life, what assurance have we that he will provide a heaven of happiness for his faithful ones in a life to come.

The lesson this great calamity teaches us is this: There is no such thing as an Almighty and All-merciful Being watching over the lives of men, even of His most devoted servants; there is no such thing as a Providential God superintending the phenomena of Nature.

### SOMERSET FAIR

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### SEEKING SOULS OR CHICKENS, WAS HE?

The body of the aged negro, found Sunday south of the city, on Manchester road, near several chicken ranches, was buried unidentified after an investigation.

The body, which was badly decomposed, was found by Wm. Schmidt, of 210 Manchester road, while hunting. Death had evidently been caused by shooting, as the body was punctured in several places with large shot.

It is presumed by the coroner that the negro was a chicken thief who was shot at several times by residents of Manchester road district, and who disappeared several weeks ago. It is thought that the negro was shot at that time and crawled into the brush to hide. Porter-Roberts handled the body after the refusal of Orr & Edwards to take the case at the coroner's order. The decedent wore a frock coat. A hymn book and silk hat were nearby.—Los Angeles Record.

Can it be said that the Christian Sky-pilots and Devil-dodgers now invite opposition at the conclusion of their sermons?

No announcement has been made that the Archbishop of Canterbury has refused to continue receiving \$5,000 a year for preaching "Blessed be ye poor!"

'Tis said that the brains of the average Christian evidence man are only fit to be boiled down into bill-stickers' paste.

It will be observed that persons imitate Jesus in one respect—he rode upon donkeys and they do the same.

Is it true that the rich red bloom on the average parson's nose is brought about by indigestion and not by booze?

It is sometimes said that Christian parsons prefer mansions on earth to those in Heaven.

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